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of the shrine attendants as well as the village beasts. The priestesses of these shrines are probably chosen entirely for their efficiency, and we had full opportunity to note the excellent manners and forcible character of our friend Aker.

The clans Golobogu and Pameiti are closely associated with the upkeep of the Fenikang shrine, indeed the Golobogu clan, and probably to a lesser extent the Pameiti, act as caretakers of the shrine and when sexually pure can enter it freely. Children of these clans before the age of puberty and men in a state of chastity may enter the shrine, but if a man should do so after sleeping with a woman he would die. A married man whose wife is pregnant will in all probability be living chastely, and such men were seen entering the shrine without comment being made by the villagers. The chief (*jago*) of the local group of clan Golobogu always kills any beast that may be sacrificed at the shrine. Aker said that this man, one Ayurial, had instructed her in her duties as priestess of the shrine; it was, however, evident that Aker was of more importance than Ayurial, though how much this may have been due to force of character could not be determined.

The different functions of the huts constituting the shrine further indicate that the pattern of the original shrine was a homestead and that the shrine itself is the homestead of Nyakang. The information we give concerning the huts composing the shrine—each having its own name—is in part the result of our inquiries at Fenikang in part additional information provided by Mr. Heasty.

The names of the huts are: Nyikayo, Kwayo or Duwad, Wed Mac, Dag or Kwayo,[1] Duwol.

Nyikayo was the hut in which lived the mother of Nyakang; here millet was said to be stored.

Duwad was the name of the hut in Nyakang's homestead in which Nyakang used to sleep; whence the name Kwayo, the word used of royalty for "sleep" (other folk *nin*). This is the most sacred hut of the shrine, shown on Pl. VIII with the horns of sacrificed beasts in the ground before its door. In it are kept the former possessions of Nyakang, his stool—alleged to be of metal with "eyes", i.e. probably having its seat spotted as a leopard-skin—his drum, and his lyre (*thom*) said to have a metal body. Beside these are eight

[1] The reason for two of the huts having the same name is that, as will be seen immediately, both were sleeping places. Alternate names at Fenikang for Nyikayo and Wed Mac were Nagoja and Kejo respectively.

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796 the shrine since the beginning of the last harvest is made into beer for this occasion. Our Fenikang informants told us that the king should
[643] himself come to their village for this rite, and the above short description is mainly from notes made at Fenikang. But, whatever the theory, the usual practice at the present day is for the king to send the animals given to Nyakang to the shrines, and for the *bareth* to pray for rain as they are sacrificed.

[115] We are indebted to Yangjok, one of the most important of the Shilluk chiefs, for the following account of the rain ceremony as it is held at Acop, where stands one of the *kengo Nyakang*. A bullock, or bull, and a hen are killed before the
[793] shrine of Nyakang, each animal being killed by one of the *bareth Nyakang*. Before the ceremony the ground within the shrine enclosure and that outside the fence is swept clean by a number of old women. Drums are placed in the open space near the centre of the village and men and women dance vigorously, first holding spears and other weapons, then raising their hands, singing and praising Nyakang. If there is a tree in the open space the sacrificial bullock is tied to it. At the end of the dance the chief of the district pours water, recently brought from the river, into the hollow of his hand, spits into it, and sprinkles the bullock with this. The bullock is
[787] speared high up in the flank, so that the wound is not immediately fatal, and is allowed to go free. If he wanders towards the river it is a good sign, and if he falls on his left side, or goes towards the shrine of Nyakang, it is good, but if he falls on his right side it is bad; in theory the bullock should go to the river and come back to die where he was speared, and it seemed that in practice little difficulty was experienced by the practised Shilluk herdsmen in guiding the victim in the right direction. The beast is skinned and cut up where it
[831] falls, and the flesh is boiled and eaten by all except pregnant women and their husbands and men and women who have had intercourse during the previous night. Care is taken not to break the bones, which with all fragments are thrown into the river. The head, one forelimb, and the bowels compose the share of the attendants of the shrine, who cook and eat their portions with the rest of the community. The skin is prepared and used as a mat in the hut of Nyakang, where the sacred spear is kept with which the sacrificial animals are killed.

At the harvest festival it is usual to bring ears of ripening millet and to thrust them into the thatch of certain of the huts constituting